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Figs.9. Changes in the rhythms of Bellecour Square Historical milestones based on the time of the event - in AD. source:Author.

ritual for humans and requires functions that are not just functional, but also meaningful. In every society, the stability of a rhythm in all stages of timing and expansion leads to the preservation and continuation of meaning. Disturbances and crises always originate from rhythms and affect the rhythms, the institution's rhythms, rhythms of growth, population, exchanges, work, and as a result those rhythms make or represent the complexity of existing societies.

Discussion and conclusion

The continuity of social activities in the communal space, as an identity indicator, guarantees the stabilization of space in collective memory that is based on the historical period and the place of social flows and social relations confrontation . With such an approach, the communal space will be a product of a socio-spatial-temporal conjugation. The existence of a strong historical background in space and, accordingly, the continuation of socially shaped social behavior, is the most valuable component of its concept. While changing the common pattern of movement (cyclically) throughout history, despite the diversity of institutions and systems affecting the formation and management of collective space in urban developments, , have the continuity of the multiplicity of both types of behavior, and eventually have a good stability. Unquestionably, theoretical studies propose that the interaction of space, time and energy leads to a series of repetitions (including movements, actions, situations, differences), the linear processes and cyclic processes interference, as well as birth, growth, peak, and then deterioration. With the growth of urbanization, the rapid growth of capitalism and the expansion of industries, the

adaptation of the physical structure to the institutional system structure will be more complicated, and the production of space under the influence of capitalism, has included a kind of framework and space matching; the civil capacity of communal spaces has always been influenced by the complex relationships of systems and different institutions. The two explored communal space samples, although differ in terms of the form of formation and the mechanisms that influence the content, share the two components of the historical record and the space nature stability. The passage of time and the proposing equivalent activities throughout history, also using and managing rhythm, have made the communal space a sustainable and flexible element against urban developments. The processes speed has aggravated the reflection changes coefficient, but the nature of social developments in terms of temporal behaviors has led to a kind of continuity of behavior over the course of history, and the continuity in the studied communal spaces, which is the result of the interaction of human collective action with physical space in a continuous relationship with the time axis.

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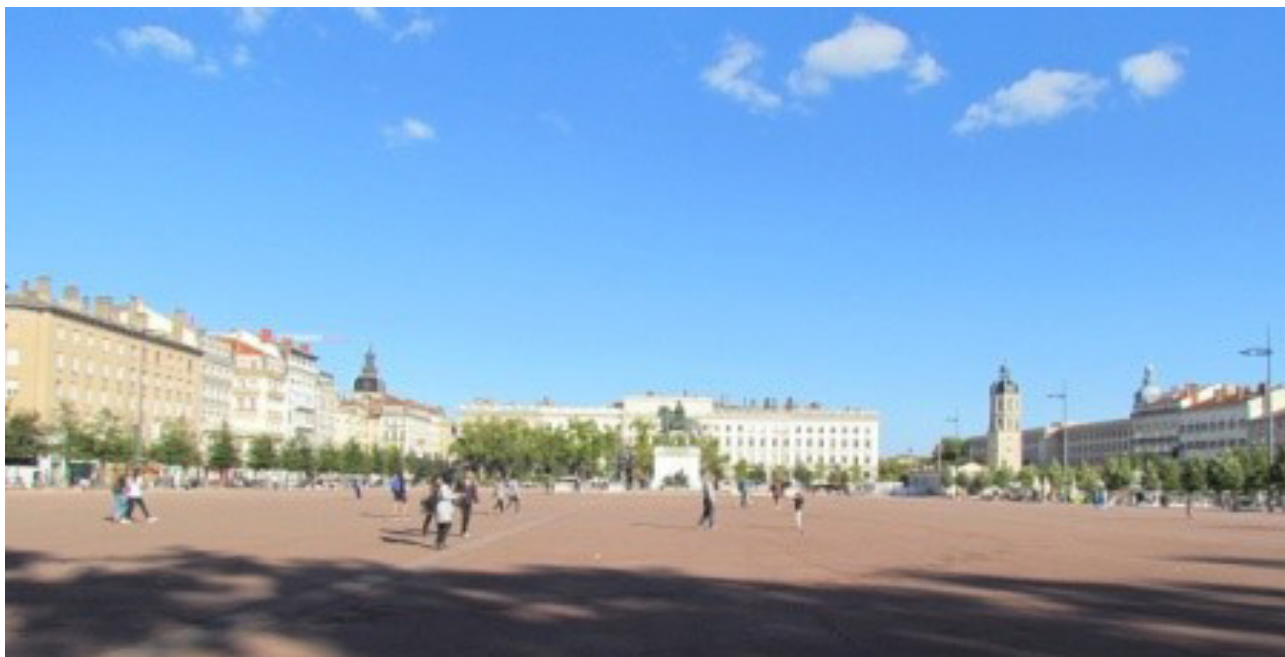• Carmona, M., Heath, T., Oc, T., & Tiesdell, S. (2012).

Fig.8. Bellecour Square - The main urban communal space. Photo:Soltani, 2015.

been recorded as a World Heritage by UNESCO; thus, has remained untouched from physical changes. In line with organizing and locating this square, no religious, commercial or governmental structures have been effective. None of the buildings of the city council, the stock exchange, the church, or the market, is suited situated adjacent to this communal space [3] each of which represents the spirit of their time in the evolution of systems and institutions throughout the space formation history,. Nonetheless, Bellecour Square is the most important and most active city communal space. In the mid-eighteenth century, to connect the Bellecour Square to other major squares of the city, new business streets were built, that turned the square into a milestone of the city's main business axis. Every day, especially from the afternoon, it is the rendezvous and the place of public gatherings. During a year, this space is the context for holding many collective events. Sometimes it's a place for concerts, a book fair and the activities of this kind, sometimes a scene of student protests or trade union protests. Every Friday night, it's the starting point of the local tournament and in winter it will be prepared for ice skating. By changing the pattern of activities to the informal pattern, the Bellecour Square, which was originally a designated and established physical place for formal and predetermined social activities, by the passage of time, and the evolution of social conditions, while maintaining its nature, , it is still the context of life flow and reflection of collective life. While Bellecour is not an auto-progressed communal space and it is based on a designed program, a change in the pattern of activity has emerged organically and based on social and economic affairs, from the Renaissance to the present day in the city. The rhythm of the spatial evolutions of the Bellecour Square based on the mentioned context is depicted in Fig.9.

The communal space of Bellecour as any other social organization creates an environment that is, in fact, the result of its social relations. The writer's interpretation of the above diagram is based on the recurrence of frequent intermittent environmental changes over time. Repetition is a process that is

Fig.6. Bellecour Square - Postcards: Card 1636 of 1728. Source: http://en.wikipedia.org/; 2015-10-09)

Fig.7. Bellecour Square - - C.1880 Albumen Photograph. Source: http://en.wikipedia.org/; 2015-10-09)

Nowadays, Bellecour is a very large communal space in the center of Lyon that with a size and nature similar to the Isfahan Naqsh-e Jahan Square [2] is a large square, paved with red sand and without vegetation and it is considered as the largest pedestrian square in Europe. The square is located beside a site that has

Fig.5. San Marco Gateway to Merchants. Source:Author.

meaningful. One can interpret that society, by means of reproducing the communal space based on its nature, has not only moved towards a specific "built" but also reproduced itself. In this approach and trend, the concept of "space production" is the concept that Giddens calls it "Duality of Structure" and in fact, the same space is a mediator of social relations and a material product that can be effective on the social relationships. Life-behavior change means the physical change of space and its social role consolidation.

The Behavior rhythm in the communal space of Bellecour Square

The distinction of Bellecour Square from the communal space that has already been mentioned is the creation process of this place. This square is an example of the communal space that has been planned for civilization and has been converted into the historical approaches. Founding a robust relationship between people is only possible when a set of social frameworks be in their place. Consequently, planning and designing the Bellecour communal space like one of these frameworks is considered a social action (Figs.6 to 8).

Early in the Middle Ages when the bishop was the uppermost authority of the Catholic Church in most parts of Europe, and he was very powerful, the church received one-tenth of the property percentage of all people and was considered a great landowner (Nozari, 2008: 8). In the late 12th century -spring of feudalism-, the Bellecour Square was an abandoned vineyard that belonged to Archdiocese of Lyon. In the fifteenth century, - fall of feudalism-, one of the Barons attacked Lyon and deployed his troops in

this area, and for that reason, the mentioned arena became a military garrison. It seems that the precise and systematic geometry of the plan has been formed on the basis of a military need. Affected by the Renaissance social alterations in the sixteenth century, the French king, Henry IV, forced the Lyon City Council to turn this arena into a public square. Though, the bishop's heirs prevented this procedure by a lawsuit in court. Many years later, in the seventeenth century, Louis XIV, acquired its ownership, and this square was regenerated and turned into a ceremonial square [1]. Accordingly, one can consider the Renaissance as the origin of this communal space life. With military parades and by means of outdoor space and deployment of memorial sculptures in the east and west of the square, government demonstrated its authority. Its adjacent buildings were built by the royal architect, Robert de Cotte, and during the French Revolution, with the installation of the liberty altar, and the guillotine, it was a place of the social developments of that time. In 1793, Lyon was surrounded by a revolutionary army. this city was defeated and failed after two months, more than 2,000 people were killed and many buildings were destroyed, especially around Bellecour Square. After ten years, Napoleon ordered to rebuild this square and changed the name of the square to Bonaparte. In the third French Revolution, the square was named as the current one, and since the beginning of the nineteenth century, accompanied by the development of silk trade and the industrialization of the city, this square has been shaped as the present form. Since 2006, it has been considered as the developed communal space and the place for official and informal events.

Fig.2. San Marco, the most important communal space in the minds of citizens due to experiencing historical, political, and religious events. Source: http://en.wikipedia.org/; 2015-10-09)

Fig.3. San Marco Gateway to Merchants. Source: http://en.wikipedia. org/; 2015-10-09)

Fig.4. San Marco as a contemporary collective space. Source: http://en.wikipedia.org/; 2015-10-09)

specified on the time axis, the diagram of the changes rhythm of the location will be as follows.

Historical milestones based on the time of the event- in AD

The diagram illustrates that the spatial variation rhythm of the square, as creating different social organizations in times periods has repetitive rhythms. The activity, leisure and recreation frequency, and the predicted differences rhythms are expected and some unexpectedly make the ruling space model

process of reintegrating and explaining the collective spaces. Throughout history, both in the eastern and western cities, communal spaces have been places that have been invaded through war, revolution, and rebellion, because controlling them was considered as controlling the signs of power, control over the city, and control of the community. Among them, the communal spaces formed on the Bellecour Square and San Marco Square can be mentioned, which, in spite of the evolution of systems and institutions affecting the formation and management of urban spaces throughout history are as dynamic, active and responsive spaces by preserving the initial characters. The co-occurrence of the combination of the social, economic, political behaviors rhythm mentioned above, which, of course, is an effective tool for increasing the competitiveness among cities and regions in global markets, has been studied and their spatial evolution rhythm is depicted on the diagram.

The behavior rhythm in the Piazza San Marco communal space

Since the fifth century AD, with the decline of the Roman Empire and prominence of the church in the Middle Ages, the communal spaces of Venice were in the service of the church and the aristocrats; consequently, the most important urban open spaces were created for economic activities, public gatherings and religious ceremonies in front of the church. Maintaining its original structure, the Piazza San Marco in the medieval city of Venice was a small plaza in front of the Basilica di San Marco from the beginning of formation to the 12th century. In the 12th century, this place was rebuilt and gradually developed to prepare for a historic (Brown & et al., 2010:39) meeting between Pope Alexander III and the Roman emperor, Frederick. The king's palace, the clock tower, and the bell tower were added between the 14th and 16th centuries. This square is not a predetermined plan, but rather a product of many interventions that have gradually come forward since the formation of the

ninth century to the eighteenth century. The result of these changes and construction was the creation of a complex environment, a communal space that is closely interconnected with the interrelated areas, masses, and styles. In the Zuker category, the San Marco is an enclosed group square, a collective space that is derived from the combination of several related spaces. Due to the church's power in medieval political decisions, and the establishment of government buildings, including the Doge's Palace and the Protectorate building as the city court, this communal space has always played a powerful role in the political-governmental, commercial, economic and religious affairs of the people of the region. As the main entrance and gate of the city, the square was the only port of entry to Venice for tradesmen and merchants who came to the city through the sea. Nevertheless, all of these buildings and activities were the completer buildings of the initial core of square, the Church of San Martino. From the past to present this church has maintained its religious role very well and is now also the place for holding many important religious ceremonies. Consequently, over time, this part of Venice has been transformed from a simple courtyard in front of the Church of San Marco to the city's most important urban space, and today it has retained its importance as one of Europe's most famous urban spaces. The square is the context of the formation of many historical, political, and social events that play an important role in the semantics transfer and due to this fact this square has a special place in collective memory. The continuity of events that have been considered as habitual procedures since ancient times and nowadays they are known as a long tradition and with regard to the activities that are shaped by social behaviors and present time necessities such as selling handicrafts and cultural products, holding some carnivals and celebrations, concerts and parades etc. has caused this square to be kept in the minds as a turning point and dynamic communal space of the city (Figs.2 to 4).

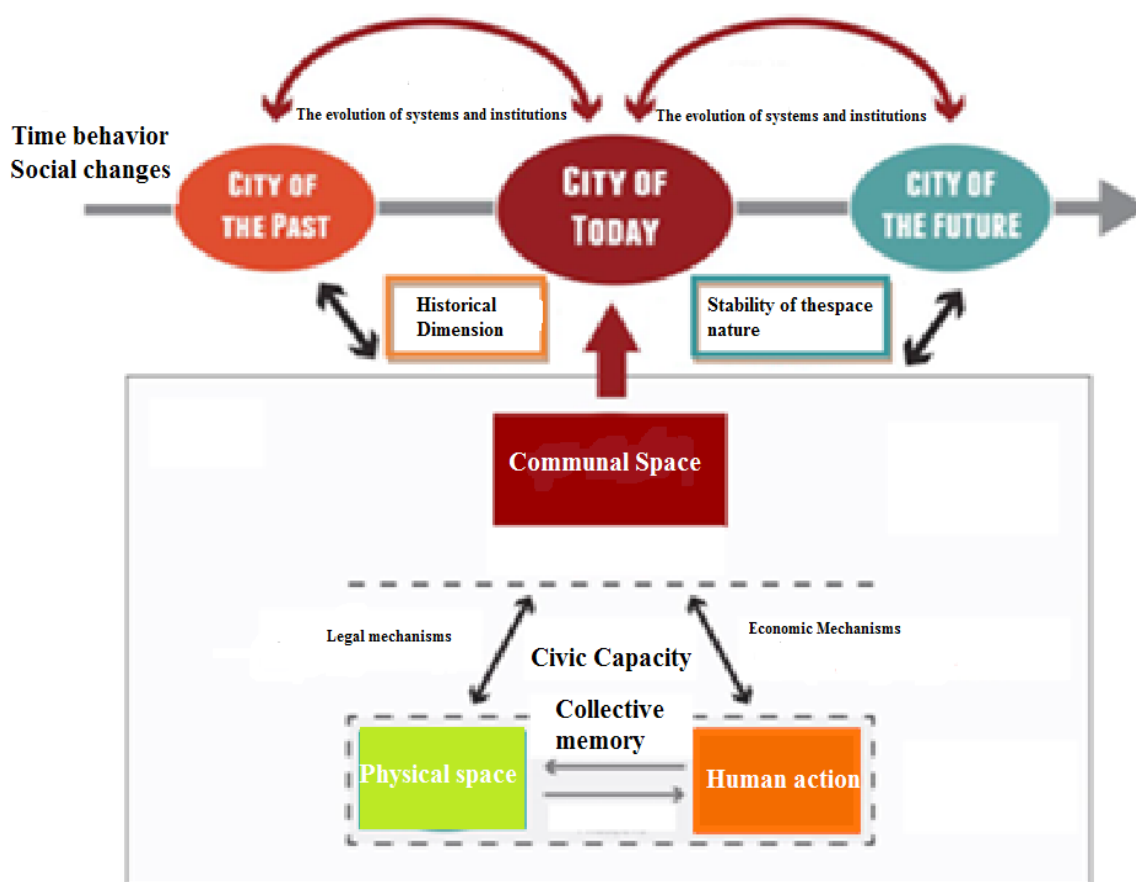If the event turning points of this collective space are

Fig.1. The conceptual framework of the communal space sustainability in the systems and institutions transformations of. Source:Author.

Scrutinizing the behavioral rhythm in the communal spaces of Bellecour and San Marco

The "rhythm" is a concept that can be perceived as the objective representation of time in urban space. According to the physical and psychological point of view, rhythm is defined abstractly as a regular event (occurring at certain intervals), or as a move with a regular sequence of weak and strong elements or as a cycle (Ostovar, Behzadfar, Zamani & Ghale Nawei 2015: 4). According to Lefebvre, rhythm is seen where interaction occurs between a place, a time, and energy consumption (Lefebvre, 2014: 15). In fact, "Lefebvre" understands the perception of time as a result of one of a series of environmental events and manifestations that are periodically repeated in space, and while demonstrating time, they measure some of our everyday

manifestations (Ostovar et al., 2015: 4). A variety of social, physical and symbolic dimensions makes those collective spaces effective that analyzes the behavioral rhythms affected by the above-mentioned interactions in the historical evolution of the city in all of these dimensions. The process of communal space formation throughout history has a deep effect on the way of living in that space, and since human associations with the communal space is a civil relationship that its shapes quality of the behavioral patterns of the audience, the spatial-temporal continuity and the logical balance between the various roles of communal spaces and the central role of civilization guarantee the survival of this relationship over time. This suggests the necessity of paying attention to the historical dimension and its continuing relationship with the concept of time in the

permeated from the context of the urban community (Golkar, 2000). People attendance, their different behaviors, and the possibility of a variety of behaviors are an integral part of this component, which affects the location in the form of behavioral (social) platforms, and integrates with other environmental components. The way of people's attendance in the communal spaces, the type of behavior that they represent, and the behavioral -typological variety are the variables that shape the social qualities. Socialization, socialism, vitality, local attachment, collective belonging, pedestrianization, and presence are among the most important qualities of the community. Studies by Carmona et al. demonstrate that adaptation and flexibility are components that lead to the stability and strengthening the social dimension of the communal space.

On the other hand, social capacity also has a historical dimension that is related to the humans' persistent and collective values; it originates throughout the history and by means of symbolic transmitted cultural elements, is the content of historical and more sustainable elements. Sustainable elements are obtained by means of history, rich cultural heritage, and people's collective and shared values and they are crystallized in the physical-spatial symbols and transferred to the subsequent generations. For that reason, the communal space there is no natural or preexistent element, but it is a continuous production of spatial relationships. If we adapt Lefebvre's findings in line with the social order spatialization with a wide range of behaviors, one can conclude that current behaviors in a communal space can be categorized into two main categories. The first category is linear behaviors based on a sequence, including the daily interactions of individuals and current events, such as trade, traveling and spending leisure time, changing seasons and nature, etc. The second category consists of behaviors that have cyclic rhythm and is based on long interruptions. Social developments and protests, etc. are among these procedures. The rhythm of linear and circular behaviors make the space history (Lefebvre, 2012); and a part of the landscape reading is due to the

perception of this rhythm. Meanings and associations are only understood when the rhythm is generated by the audience. Removing the audience, changing culture, nature, values and thought or changing the behavior order -in terms of speed or time- affect the quality of the behavior rhythm. The interaction between these two linear and cyclic behaviors makes the collective space lively. Each element in this space has its own specific time behavior. As a result, it has its own specific rhythm, as well as its predictable past and future. The sequence of periods and sequences of different repetitions shows the space order. Innovations and sequences of repetitions in the space are the product of linear and cyclic matter in an integrated fashion. They linear groups repeat themselves in a cyclic fashion. These sets have a beginning and ending: resuming the cycles - although it can be regarded as a sign - is based on the general organization of time, and as a result on the general organization of society and culture (Lefebvre, 2014). The communal space as a production reproduces and expands the production process. Its main nature is influenced by social characteristics, the outcome of socioeconomic and socio-cultural activities during history, especially the varying elements of space, including the system of activities, and its more sustainable elements, including the civil capacity of the urban community; therefore, the space landscape is linked to the chain of events. That is, human activities, the system of institutions, culture, and urbanization are constantly changing. Every moment is not like the moment before and after.. Thus, in the study of activities, the time dimension is a decisive factor. Recording the daily life of communal spaces that is a variable process is not easy. Lefebvre believes that social change cannot be made in a planned fashion without creating any spatial change. He considers the social relations transfer as the transfer of social-spatial relations that is a new and liberator product of space. Wherever there is an interaction between place, time and energy consumption, there is a set of process repetitions and interferences, as well as births, growth, peak, and then decline (Lefebvre, 2012); (Fig.1).

spatial environment, changes it, symbolizes it, and marks it; therefore, historical memory moves on the space context (Habib, 2012: 220). Consequently, the communal space is qualified to have the time order. This order can be addressed in terms of speed - the number of events at a single time - and the order-distribution of activities over time. The spatial and temporal features of the communal space are interrelated and affect each other so that its reading based on space-time is something defensible (Rappaport, 1987:20). The urban texture is the result of a historical process of evolution; consequently, there is a relationship between the form and the general sociological processes in the context of time. By pursuing this process, irrespective of the evolution period of a space and its particular form, one can diagnose the existential causes and explanatory factors. By means of an event-based idea, on the one hand, the place is a product of time, and on the other hand, it gradually progresses with the historical transformation of places of life. "Event" is the index and the factor of the time dimension. Most of the scholars have considered the freedom of space from the time constraint as the most important design mission and goal. To clarify the location the time aspect is important in three dimensions. First, time is a hidden and inseparable part of mind and space. Second, the time reflects events. Third, conventionally, the design has been understood with the concept time. Though in the traditional view, the place looks three-dimensional, and the design has three dimensions, but the fourth effective dimension in line with designing the place is time. The phenomena resulted from passage of time, make the spaces more meaningful. Places have been used in different ways over time, and designers, knowing these changes, as well as environmental stabilizers, will be able to make more logical and well-defined changes (Carmona, Heath, Oc & Tiesdell 2012: 353-383). This constituent signifies a variety of typological concepts, such as the perspective, function, mentality, and management of the environment, society, morphological dimensions,

etc. in the time context. The sense of place is linked to the recognition of all the place variables and city elements, especially the city structure, its preservation and their gradual changes over time. Regardless of the fact that a wide range of environmental qualities such as availability (presence), vitality, flexibility, sociability, memorability , continuity, belonging, and readability have a direct and constructive relationship with time, diversity is considered as the most important environmental quality. For instance, readability, which is the most important sense of the environment perception and the mental image, has a direct relationship with the crystallized events in the place, and indicates its birth from the dimension of time.

Historical continuity in the communal place social capacity

The term continuity in the Persian dictionary means "Resuming, lengthening, continuing, or make something keep going". Continuity is the interconnection between different time and environment periods and generates a system of mutual relationship between elements and events in the audience mind. Continuity is the precondition for linking environmental effects to a temporal/spatial intelligible network of situational imaginations (spatial) which will lead to re-orientation. Continuity must exist in a continually varying phenomenon such as urban space, and a readable and self-reliant system must be evident in its structure (Jürgen, 1996). The communal space social dimension rises from people's relationships and their interaction in the public context. Explaining the space, regardless of its social context, or paying attention to the community without considering its space context is very difficult (Ibid: 211). In other words, the social dimension pays attention to the fact that how people use urban places in the spatial atmospheres (Ibid. 327). Urban places should pursue high social goals, and they must be incentives for public life. This invitation must also be

capitalism, the adaptation of the physical structure with the institution's system structure became more intricate. After World War II, space has been the topic of different discussions which was affected by social life,. At the beginning of the twentieth century, with the advancement of different movements and thoughts, the notion of urban space transformed, and along with the modern movement it was forgotten. Since the beginning of the 60s of the twentieth century up to now, by returning to culturalists and human preparation, the concept of urban space has been considered as a center of social strategies. In recent times, the privatization process of public spaces has also been expanded as a result of political and economic developments. During the current age, the cultural, economic and political importance of urban spaces has been severely declined by the effect of communication technologies and the transportation speed, and moving towards promoting the urban communal space in line with integrating the disjointed cities and utilizing the potential of communal spaces is on the rise. Today renovation and construction of communal spaces as the urban spatial and social disruption coping strategies have been considered by many societies, which cannot be done easily. Creating a robust relationship between people is only imaginable when a set of social frameworks is in its place (MadaniPour, 2008). Space is one of these frameworks, and so planning and designing a communal space is considered a social activity. Spatial-temporal connection and creating a logical balance between the various roles of communal spaces and centralizing the civil role will warrant the survival of this relationship over time. Throughout history, many communal spaces, despite physical changes, have been stable with regard to their civil role. If a change in the appearance has been created based on constant trends, and numerous methods of doing things will be stable, recognition of those reasons will be very important (Rappaport, 1987: 10). Finding a conceptual framework that deals with development as a social process must pay attention to approaches from the urban sociology field. It is also

based on studying the content of the communal space with regard to the set of temporal behaviors related to economic, cultural, social, political, legal, religious entities, etc. Lefebvre believes that craving the time in the space is a process that creates a spatial dimension and produces it (Lefebvre, 2014: 175).

The historical dimension of communal spaces

The mentioned historical approaches of investigating the cities, regardless of variety, are common in the historicity of urban fabric thinking. The historicity of urban context is the product of this belief that due to the construction of cities in long periods of time, every city-like approach must consider this evolutionary path (Madanipour, 2000: 215). Urban texture as a physical-social work and the communal space as a part of the urban texture is a historical creation with temporal dimension, which includes history and is itself a historical process. It is obvious that the emergence of any texture is rooted in historical processes and concepts, that their relative permanency may imply the importance of history in the future. As a result, the social forms of the city are also historical creations that include the past. According to Heidegger, the time has a fundamental meaning in history; when a person evokes the qualitative status of a historical event in the past, or present in his or her mind, the historical concept becomes clear. When the past history is always a form of human life determination, the past can be understood; quantitative time is not a matter of the history science, but the quality of time at any given moment in history is considered by the history science. The lack of emergence of alterations in the social and economic forms of any society leads to the time stagnation, so that the society may have a form for centuries (Heidegger, 2004). By means of the continuity on the axis of time, historical memory takes on a dynamic and complex form; and it has changed the time axis in a variety of ways, and created milestones, emphasis, fundamental changes, spiral returns and repetitions on this axis (Holloway Hubbard, 2001: 16). The time axis has a continuous relationship with the

Scrutinizing the Historical Dimension of Space in the Social Rhythm of Communal Space*

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Abstract

Effectiveness of the communal spaces from social behaviors and legal and economic mechanisms as part of the city context gives a distinct and distinctive nature to it. That is qualified to have a social-spatial continuity. It has been considered as the topic of studies by scholars of various fields, including geographers, anthropologists, theoretical sociologists, archaeologists, urban planners etc. Regardlless of the advancement of systems and institutions that are effective on the formation and management of urban spaces throughout history, most of the communal spaces while preserving their initial character are considered as the dynamic, active and responsive spaces. Assuming that the stability of space is subject to the lack of change in behavior and the continuity of specific behavior over time explains the existence of specific philosophy for that behavior, based on library studies and field observations and by means of a survey method the current research has investigated two instances of communal spaces with the aim of recognizing the dimensions of the collective activity continuity in space - which is as important as urban changes –,. The spatial evolution rhythm is schemed on the chart, which demonstrates the man's collective action and the physical space in a continuous relationship with the axis of time, and exemplifies the prominence of the historical dimension of the place as one of the most effective factors in the quality of communal space. The research results suggest that the synergy resulting from the rhythm coordination of social, economic, political, etc. behaviors leads to the manifestation of multi-dimensional and open public spaces in social life. And it can improve the social solidarity and cultural richness and also, through role stabilization, it can remain dynamic.

Keywords: *Communal space - Historical dimensional of space - Civil capacity – Behavior rhythm - Urban transformations.*

Introduction

Up to the eighteenth century, due to the lag in social transformations and the harmony of the institution's system, the communal space was formed easily. But from this time on, with the urbanization development, the industries extension and the rapid growth of

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